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HEAVEN is long enduring and earth continues long. The reason why heaven and earth are able to endure and continue thus long is because they do not live of or for themselves. This is how they are able to endure. Therefore the sage puts his own person last, and yet it is found in the foremost place; he treats his person as if it were foriegn to him, and yet that person is preserved.—*Lao-tze.*

THE PATH.

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THE SYMBOLISM OF THE UPANISHADS.

III.

THE third part of the Katha Upanishad continues the teaching of Death to Nachiketas, which has already been followed through the first two parts:

—Those who know the Eternal, the five fires, and the triple flame tell of the shadow and the light entering the cave through the long age, and drinking the reward of good deeds in the world.

No better sentence for illustrating the symbolism of the Upanishads could be chosen. The first words hardly need an explanation. They need, rather, realization in the inmost recesses of the heart. But who are the knowers or practicers of the five fires? These words allude to an ancient penance, when the ascetic stood bare-headed between four fires, in the blazing heat of the Indian sun. But this penance in itself is symbolical. The five fires are the five senses, or the five powers of sensation, which make up the phenomenal, illusory world; and it is the heat of these five fires of delusion which the true ascetic must learn to withstand. The knower of the triple flame is he who knows the Higher Self, the triple Âtmâ, or the triad Âtmâ, Buddhi, and Higher Manas; that is, Spirit, Soul, and pure reason. What,

then, are the shadow and the light that these three tell the knower of the eternal, he who withstands the five fires of sense, and he who knows the triple flame of the Higher Self? We may discern the meaning by the words which follow. The shadow and the light enter the cave, or the hidden world, and enjoy for a long age the fruit of good deeds done in the world. The shadow and the light are, therefore, the Spirit, and its vehicle the soul, which, entering into the hidden world of Devachan after death, reap the good Karma of the past life.

[Death continues:]

—Let us teach to Nachiketas what is the bridge of sacrificers, the unperishing Eternal, and the fearless shore of those who seek to pass over.

The bridge by which the sacrificers of self pass over to the shore where there is no fear, the resting-place of the unperishing Eternal, is the link between the Higher and the lower self; it is the latent power of the lower self to rise to the Higher Self, and thus to cross over from the outer world which is its field of life to the inner world of the Higher Self.

—Know that the Self (Atmâ) is the lord of the chariot; that the body (Sharira) is the chariot; know that soul (Buddhi) is the charioteer; and that mind (Manas) is the rein.

They say that the organs (or impulses) are the horses; and the external world of objects is their road. As the self is yoked to mind and the impulses, the wise say the Self is the enjoyer. But he who is unwise, with mind not bound to the Self (that is, with lower Manas preponderant), his impulses are ungoverned, like the charioteer's unruly horses. But he who is wise, with mind ever bound to the Self (with higher Manas preponderant), his impulses are controlled like the charioteer's good horses.

In this simile of the chariot, Buddhi governs kama through Manas, under the inspiration of Atma. The reins are well in hand, the horses are controlled, when Manas is recipient of the light of Âtmâ, through the mediation of Buddhi; when the lower aspires to the Higher Self. It will be remembered that in the *Bhagavad-Gîtâ* Krishna is the charioteer or Buddhi.

—But who is unwise, unmindful, and ever impure, obtains not that resting-place (and goal); but falls back into the world of birth and death.

But he who is wise, mindful, and ever pure, he indeed reaches a resting-place from which he is not born again.

He who has wisdom for his charioteer, keeping mind well in hand, reaches the end of the path, the supreme resting-place of the evolving power.

The impulses are higher than the senses; mind (Manas) is higher than the impulses; soul (Buddhi) is higher than mind; and the Great Self (Mahâmâtmâ) is higher than Buddhi. Higher than this Great is the Unmanifested. Higher than the Unmanifested is the Logos (Purushas). Than the Logos none is higher; that is the prop, the Supreme Way.

The "unwise, unmindful" is again he whose lower mind (Manas) is not dominated by the Higher. For only with this domination and preponderance of the higher mind over the lower, by which the center of life passes from the lower mind dominated by desire (kama-manas) to the higher mind dominated by Spirit Soul (Âtmâ-Buddhi-Manas) is the final goal reached; for the center of life thus leaves a temporary and unstable dwelling for one that is eternal and fixed; and thus the end of the path is reached, the supreme seat of the power which evolves the worlds.

— The hidden Self does not shine forth in all beings; but is seen by the keen and subtle soul of subtle seers.

Let the wise man restrain voice (creative power) and mind; let him restrain them by the Self which is wisdom. Let him restrain this wisdom by the Self which is great; and this let him restrain in the Self which is peace.

This is the secret of the triple Self, the three-fold Âtmâ; its three sides are Wisdom, Power, and Peace. These correspond to the three sides of the Self, Sat, Chit, Ânanda, or Being, Consciousness, and Bliss, in the classification of the later Vedantins.

Then, having taught the final secret, the bridge across to the Great Beyond, and the way to cross over, and the nature of the Self that dwells on the other side, Death bids Nachiketas:

— "Awake, arise! having obtained thy wishes, understand them. The wise say the path is hard to traverse, like the keen edge of a razor". Then, having won the soundless, touchless, formless, unfading, the everlasting, that has neither taste nor smell, the beginningless, endless Eternal, that is beyond the Great, he is released from the mouth of Death.

And the Initiation is ended; the lesson of death is learned. The Upanishad concludes:

— This is the immemorial teaching declared by Death to Nachiketas. Declaring and hearing it, the wise grows great in the world of the Eternal. He who causes this supreme secret to be heard in the assembly of those who seek the Eternal, or at the time of the union with those who have gone forth builds for everlastingness; he builds for everlastingness.

A last word as to the meaning of this "union with those who have gone forth". The Sanskrit word used is Shrâddha, the yearly sacrifice to the spirits of ancestors in the ascending line; when the sacrificer is united in spirit to his forefathers in the other world. But the inner meaning is that union with spiritual ancestors in the ascending Guru parampara chain which is described in the last chapter of the "Idyll of the White Lotus". This union with the spirit of the Great Ones who have gone before is the Great Initiation, the theme of the "immemorial teaching of Death".

C. J.

DIREFUL PROPHECIES.

THE whole mystic fraternity of Astrologers is now engaged in showing how the heavens portend great changes on this our earth. They agree with H.P.B., who said that her Eastern friends told her of coming cyclic changes now very near at hand. Beyond doubt there is some truth in all these sayings, although here and there the astrologers definitely prognostigating are not supported by fact. Sepharial, for instance, staked his reputation on the death of the Prince of Wales, which did not come off, and now where is the reputation? Just as good as ever, for astrologers know that either the judgment of the astrologer may be at fault from sundry causes, or that the birth-hour may be wrong, or that some saving aspect of the stars has been overlooked. Great earthquakes like that of Zante or the one in Kuchan come up, and the astrologers, while they regularly in those years foresaw earthquakes, did not seem able to locate them for any spot. They were afraid to say Persia for fear it might be in London. But earthquakes were foretold. A steady prognostication of disturbance has been indulged in, and this general outlook would seem right. The disturbances were expected in the realm of mind, morals, and religion by those true astrologers who seldom speak, and the increase of crime like that of bomb-throwing justifies each month the general prediction. Seismic disturbance is the physical sign of disturbance in the moral, psychic, and mental fields. This is an old axiom in the East. In the record of the earthquake said to have taken place when Jesus died we have the Christian reflection of the same idea.

That earthquakes, floods, and great social changes would go on increasing has been known to Theosophists since the day Tom Paine saw psychically "a new order of things for the human race opening in the affairs of America", before the revolution. And ever since the increment of disaster has been great. The motto adopted by the makers of the Union—"A new order of ages"—was an echo from the realm of soul to the ears of men on earth. It marked a point in the cycle. The record of the disasters during the years since then would be found appalling. It takes in Asia and Europe, and would show millions of sudden deaths by violent earth-convulsions. And now in 1894 even Herbert Spencer, looking at the mental and social fields of human life, says in a magazine article:

A nation of which the legislators vote as they were bid and of which the workers surrender their rights of selling their labor where they please has neither the ideas nor the sentiments needed for the maintenance of liberty. . . . We are on the way back to the rule of the strong hand in the shape of the bureaucratic despotism of a socialistic organization and then of the military despotism which must follow it; if, indeed, some social crash does not bring the latter upon us more quickly.

Evidently this deeply philosophical and statistical writer feels the pressure in the atmosphere of social and material life. There is much unconscious prophecy in what he says. Earthquakes and deaths from them are dreadful, but they can be avoided when their probable place is known. But social earthquakes, moral pestilence, mental change belong to man, go with him where he goes, and cannot be averted by any alteration of place.

In the *Illustrated American* a writer on astrology gives definite prophecy of disaster. He erects a figure of the heavens for noon of November 12, 1894, showing a conjunction of Sun, Uranus, Venus, and Mercury in Scorpio, with Saturn only fifteen degrees away. Astrologically this is very bad. With the moon at the full in Taurus—the bull—it is ominous of floods and earthquakes. But we may add that in the psychic Zodiac it shows floods and heaving in the moral and social structure of the poor orphan man. Uranus and Saturn are bad planets anyway; they are erratic and heavy, subtle, dark, and menacing. This writer predicts ominously, but remains indefinite as to place. We will add that dying nations like those of Persia and China will feel most whatever physical effects shall be due; and in Europe, while there will be physical disturbance, the greater trouble will be in the social and governmental structures.

The astrologer then runs forward to December 30, 1901, when he says six planets will be in one sign and in a line, with a seventh opposite on the same line projected. This, it is said by such an ancient sage as Berosus, will bring a flood when it takes place in the zodiacal sign Capricornus, as is to be the case in 1901.

Many Theosophists believe these prognostications, others deride them. The former ask what shall we do? Nothing. Stay where you are. If you remove, it is more than likely you will run into the jaws of a blacker fate. Do your duty where you find yourself, and if from your goodness you are a favorite of the gods you will escape, while if you are not their favorite it is better for you to die and take another chance at bettering your character. Death will come when it will, and why should we fear, since it is "a necessary end". Theosophists too often occupy themselves with these woful lookings into the future, to the detriment of

their present work. They should try to discover the fine line of duty and endeavor, leaving the astrologers of to-day, who are more at sea than any other mystics, to con over a zodiac that is out of place and calculate with tables which delude with the subtle power that figures have to lie when the basis of calculation is wrong.

WILLIAM Q. JUDGE.

A NOTE ON REINCARNATION.

IT is possible that since in our Western thought there is a good deal of hesitation about accepting the idea of reincarnation, involving, as it does usually, the belief in a previous objective state of existence of which no direct evidence can be offered and no memory remains, much might be done towards making the way plain by more constantly insisting on the simple fact of incarnation. Once people begin to think of themselves as dual entities, part physical and part non-physical, and of the non-physical being incarnated in the flesh in the ordinary course of Nature's providence, the further idea of a repetition of the process will easily creep into acceptance. Christians cannot reject incarnation in respect of Jesus of Nazareth. By-and-bye they will apply it to themselves. Belief in reïncarnation will follow naturally. Let us teach that we are descended from the right hand of the Father, and that our destiny lies upward again towards that everlasting seat.

I have not met in my Theosophical reading any treatment of one aspect of reïncarnation whlch has impressed me in considering the objection of failure of memory of past lives. While not a linguist I have devoted some attention to languages, and have been interested in many curious facts concerning idioms, and in the complete representation of ideas obtained in translating from one language to another. In the first place take the Irse, or Irish Keltic. The idiom requires that in giving expression to sensations such as hunger, thirst, fear, happiness, etc., the verb is used with prepositional pronouns. "I fear" would in Irish be literally expressed as "Fear is on me;" "I am hungry" as "Hunger is on me"; "I wish it" as "It is a wish with me". In the other case, take the salutations of various nations. We ask "How do you do?" or "Howdy?" according to our academic or provincial training. The Frenchman enquires "How do you carry yourself?" The German wonders "How goes it?", and the Chinese "Have you eaten rice?" All these indicate the same underlying idea, but a different method in each case of conceiving and expressing it.

I do not purpose discussing the question of the possibility of conceiving an idea without giving it formal expression, but it is undeniable that the average man cannot think without words; he cannot have ideas until he has the means of expressing them. This is admitted by those who declare the English language deficient in terms fit to convey the force of the metaphysical conceptions found in the Sanscrit. Interesting light is also thrown on the subject in connection with the training of blind deaf-mutes, to whom a form or vehicle of expression is indispensable before reason manifests itself. The brain must be taught or trained to recognize certain symbols, either of form or of sound, before it can become a medium for the conveyance or expression of ideas.

But most of us speak only one language, and that English. We cannot understand a person speaking in a strange tongue, however clearly he conceives his idea in his own mind. The unfamiliar sounds convey nothing to the brain. Could one's brain respond directly to another's brain vibration, mere language would be unnecessary. It is probable that the idea would be transmitted directly without the circumlocution of mouth and ear. This appears to be indicated by what is called thought-transference, varied in Mr. W. T. Stead's experience of automatic writing.

Confined, then, as we are to one language for the recognition of ideas, and that a language scarcely four hundred years old, doubtfully intelligible even in Chaucer, it seems unreasonable to suppose that we could recognize the ideas we formed in the language of another birth until at least we were familiar with the language we actually used in that previous existence, or until such a cultivation of the brain had been successfully undertaken as would permit the direct reception of thought impressions from the astral matrix. Neither can it be denied that this is the case, since we all have ideas "occurring" to us, as we say, for which we cannot account, and which have no apparent origin in our immediate surroundings. May they not be a direct survival from other lives in which they had been promulgated in the speech of the nation and period to which we then belonged? This we could not deny or affirm in the absence of familiarity with the forgotten language. It would be of interest to make enquiry among linguists, especially among those versed in the dead languages of all ages, as to whether any of these old tongues presented readier channels of thought than others, or than the present mother-tongue.

It is evident that the most important point is the necessity of

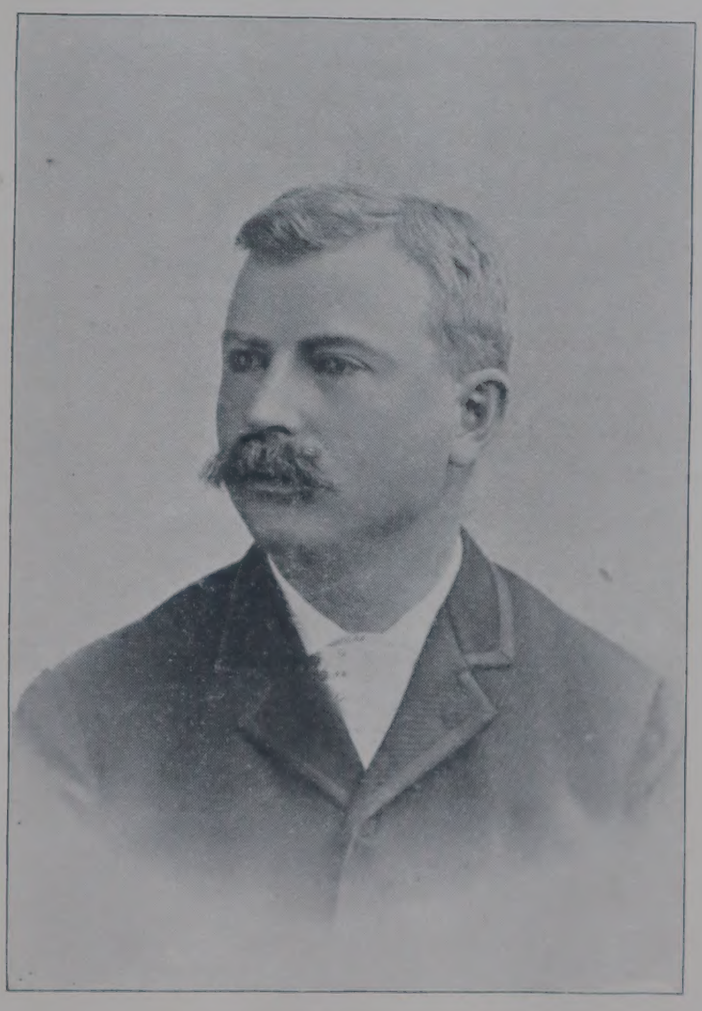
clearly conceiving ideas in themselves, rather than their aspects presented by idiom, or by the varying expression of different languages and thinkers. This of course involves the practice of concentration and the development and control of imagination, the creative faculty on the mental plane.

ALBERT E.S. SMYTHE.

FACES OF FRIENDS.

GEORGE EDWARD WRIGHT is an American and is now President of the Chicago T.S and the Central States Committee for T.S. work. He was born at Perrysburgh, Ohio, April 13th, 1851. His father, who was prominent in educational circles and author of several school-books, died in 1853, leaving a widow with four young children to support by her own exertions. This she did by teaching, and gave them a good education. George took a classical course at Beloit College and Cornell University. Upon leaving college he took up journalism as a profession, and in 1871 went to Chicago where he served as a reporter on several of the city papers, receiving promotion and recognition finally upon the Chicago *Tribune*. He represented this important daily at Philadelphia throughout the Centennial Exhibition in 1876, and the following year went to Europe as war correspondent, representing the Chicago *Tribune*, the New York *Times*, and the Cincinnati *Commercial* during the Russo-Turkish war. Returning, he served upon the editorial staff of the *Tribune*. In 1879 he married, and becoming dissatisfied with newspaper work retired from journalism permanently. In 1882 he founded the Chicago Stock Exchange, and was elected its first Secretary. This institution, keeping pace with Chicago's remarkable growth, has become immensely successful, and he has remained an active member ever since.

In 1886 the tragic death of a brother with unusual phenomena attending it drew his attention towards Occultism, and he began reading in that line, accumulating in this way one of the largest and most valuable occult libraries in the country. Taking up the study of chiromancy, physiognomy, astrology, and kindred sciences, he soon drifted into Theosophical literature, and there found the first really satisfactory solutions to the problems of life. He immediately joined the Theosophical Society, and has been unswervingly devoted to its welfare from that day. During the months of 1889-90, when the newspapers, especially of Chi-



cago, were filled with abuse of Madame Blavatsky, Brother Wright kept conspicuously posted upon his desk in his public office the following notice:

H. P. BLAVATSKY!

Let the journalistic sots continue to slander, and all the little hounds and reptiles to assail! The time will come when her name will be vindicated and her philosophy appreciated.

Strong words these, but the provocation was great. And how soon has the prophecy been verified!

In 1892 Brother Wright undertook with the General Secretary to secure a place for the T.S. in the World's Parliament of Religions, with what success our readers are aware. He was appointed Chairman of the Committee of Organization, and worked faithfully until our Congress was finished and successful. At our various Conventions he has labored hard with the rest. We thought distant members might like to see the face of the Chairman of the local Committee of our Congress, and this is it.

THE FUNDAMENTAL BELIEFS OF BRAHMANISM IN CHRISTIANITY.

MOKSHA Shastra, or the Science of Emancipation or Salvation, is divided into three kinds; namely, Karma Yoga, Gnana Yoga, and Bhakti Yoga. This three-fold division is found in the Buddhistic writings. It is not unknown to the New Testament writers. We read in *I. Corinthians*, chapter xii, 8: "To some is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit".

2. To all of these systems the observance of the moral and ceremonial laws is necessary. The Ten Laws are called by the Brahmins the Dasa Dharma; they are called by the Buddhists the Dasa Sila; by the Christians they are called the Ten Commandments.

3. According to the Brahmins the cause of Sainsara or the misery of rebirth is Avidya or Ignorance. The Buddhists believe in the same doctrine. In Christianity we find a similar notion. We read in Ephesians, "We are alienated from God through ignorance and vanity of our minds".

4. To dispel ignorance the Brahmins and the Christians

agree that we must renounce selfishness and the love of worldly objects.

5. The cause of misery, according to the Brahmins, is Avidya, which is defined in the Yoga Philosophy as the mistaking of non-eternal, impure, and painful things for eternal, pure, and pleasurable things. It is the mistaking the carnal for the spiritual, or the loving of the worldly objects instead of the soul. An allusion to this doctrine of the Yoga Philosophy is found in the New Testament. In Colossians, chap. ii, we read, "Why as though living in the world are ye subject to the ordinances? Touch not, taste not, handle not; which are all to perish with the using, after the commandments and doctrines of men; which things have, indeed, a show of wisdom in humility and neglecting the body". In Romans we read that the cause of sin is the *phronema sarkos*, or the lust of the flesh. We are told that the carnal mind is in enmity against God and cannot please God. The Greek phrase *phronema sarkos* is in Sanskrit *sarirabhimana*.

6. The universal laws of Causation and Evolution, which play a very important part in the writings of the Brahmans and Buddhists, are not opposed to the doctrines of Christianity.

7. The word which Sanskrit and Pali writers use to express Rebirth by Karma is *punarganmo*. In the New Testament we find the word *paliggenesia* is used to express Regeneration. As the word *paliggenesia* (Regeneration) is a derivative of the Sanskrit word *punarganma*, we may presume that the New Testament writers used the Greek word *paliggenesia* (regeneration) to express the doctrine of Rebirth by Karma.

8. Brahmins and the Buddhists are all opposed to a belief in blind faith or simple dogmas. We read in the New Testament, "Prove all things and hold fast to that which is good".

9. Bhakti Yoga or the doctrine of Sanctification by Faith plays a very important part in the Sacred Books of the Brahmins and the Buddhists. In the New Testament *pistis* (Faith), which is a derivation of Bhakti, plays the same important part.

10. The definition of Yoga according to the Yoga philosophy is the suppression or stopping of the constant changes of the mental states. In the New Testament we are told that the Soul finds rest when it is in a blissful state. Christ says "Take up my yoke and you will find rest". This is simply a translation of the second Sutra of the Yoga philosophy.

11. The doctrines of the Sermon on the Mount are beautifully summed up in the Yoga philosophy. According to it the surest way to attain enlightenment is:

1. To love happiness.
2. To pity the miserable.
3. To take pleasure in the practice of virtue.
4. To disregard vice.

12. The following two stanzas, which have been taken and translated by the Buddhists and Christians, beautifully express the truths of Brahminism.

1. To abstain from evil, and to be constantly virtuous; to do good and to lead an excellent life; this is in fact the surest way to obtain emancipation.

2. Let no one do to another that which he will not like to be done unto himself. This, in short, is the duty or virtue which is binding upon all, though one may practice other things or not.

13. India was not an unknown land to the early Christians. There was some sort of commerce between Palestine and India. According to Eusebius and other early Christian Church historians, there were Christian churches in India, founded by St. Bartholomew and St. Thomas at Calimine. The word Calimine may be derived either from Chola Mane or Kairanini or Triplicane near Madras. The Syrian Christians of India call their saint Marthoma. The word Christ may be derived from either of the two Sanskrit words, Chrishna or Sreshta. In the New Testament the word Chrestos is translated "easy", as in the phrase "my yoke is easy". As every one knows, there is a good deal of resemblance between the lives of Chrishna and Christ.

14. In the New Testament the word Gospel does not always mean the life of Christ. When used by Christ himself the word must mean something other than his own life. The Greek word which is translated Gospel is *euaggelion* and literally means a good message. It exactly corresponds to the Sanskrit word *agama* used in the Yoga philosophy in a similar sense. The Sanskrit word used in the Yoga philosophy to express "universal" is *savanabhumna* or that which belongs to all countries or kingdoms. Therefore the Gospel of the Kingdom which Christ preached is the Universal Moral Laws. Again, the phrase "Gospel of the Kingdom" exactly corresponds to the Sanskrit phrase "Raja Vidya" used in the Bhagavad-Gîtâ. Again, the Greek word which is translated angel is *aggelos*. This word exactly corresponds to the Sanskrit word *Sma Agatos* or *Sugatas* or *Tathagatas* or *Mahátmas* or those who bring good news. It is thus clear that while Buddha preached the Four Noble Truths or Chatur Vyahas, Christ preached the Gospel of the Kingdom, or the Universal Moral Laws or Yamas.

S. T. KRISHNAMACHARYA.

IMMENSE ANTIQUITY OF AMERICA.

NO. II.

THERE were, scattered over the three Americas, remnants of departed civilizations, about which the natives discovered by Europeans knew little or nothing. Some of these monuments betoken an extreme age. Concerning those in Central America Baldwin said :[1]

> No well-considered theory of these ruins can avoid the conclusion that most of them are very ancient, and that, to find the origin of the civilization they represent, we must go far back into the "deeps of antiquity". . . .
>
> I refer to it (Cathin's *Lifted and Subsided Rocks of America*) on account of the very great antiquity it claims for the ancient American civilization. It represents that the advanced human development whose crumbling monuments are studied at Copán, Mitla, and Palenque antedate everything else in the human period of our globe, excepting, perhaps, an earlier time of barbarism and pastoral simplicity; that its history goes back through all the misty ages of prehistoric time to an unknown date previous to the beginning of such civilization in any part of the Old World. It is hardly possible to make it more ancient.

From this it would seem that America, rather than India, furnished the cradle. The traditions of the people go back quite a ways. According to l'Abbé Brasseur de Bourbourg :[2]

> These traditions, traces of which are also to be met with in México, Central America, Perú, and Bolivia, point to the conclusion that man existed in these various countries at the time of the upheaval of the Cordilleras, and that the memory of that upheaval has been preserved.

That such an event must have taken place in a remote age is best understood by the geologist. Nadaillac was willing to admit that "Undoubtedly America bears witness to a venerable past", "without", he said,[3]

> Admitting the claims of some recent authors, who are of the opinion that when Europe was inhabited by wandering savages, whose only weapons were roughly-hewn stone, America was peopled by men who built cities, raised monuments, and had attained to a high degree of culture.

Turning now to recognized geology, we find man given place in America in the Pliocene—perhaps the Miocene—age, as great an antiquity as he is assigned in the Old World. In California, a portion of which, according to the *Secret Doctrine*,[4] belonged to

[1] *Ancient America*, p.

[2] *Arch. de l'Exp. Scientifique du Mexique*, vol. i, p. 95.

[3] *Prehistoric America*, p. 13.

[4] Vol. ii, p. 328.

Atlantis, numerous discoveries have been made which show man to have lived in that region in the most remote times. A fossil skull was found deep under the base of Table Mountain in Calaveras county, the whole mountain having been formed since the man to whom it belonged died. This is, as said by Prof. Winchell:[1]

> By far the best authenticated instance of Pliocene man which has been brought to light. There is only a *presumption* which weighs against it; the skull is not inferior to that of existing races.

But as he acknowledged, presumption must not be arrayed against fact. Prof. Whitney, who made this discovery to become so well known, said in an address at Cambridge, Mass., April 27, 1878:

> So far as human and geological evidence can go, there is no question but the skull was found under Table Mountain, and is of Pliocene age.

In 1872 he had written:[2]

> Evidence is now accumulated to such extent that I feel no hesitation in saying that we have now unequivocal proofs of the existence of man on the Pacific Coast prior to the glacial period, prior to the period of the mastodon and the elephant, at a time when animal and vegetable life were entirely different from what they are now, and since which a vertical erosion has taken place . . . . Rest assured that the Calaveras county skull is not an isolated fact, but that I have a whole series of well-authenticated cases of the finding, in the same geological position, of either human remains or objects of human workmanship.

In a lecture delivered at Manchester, in June, 1879, Mr. H. A. Allbutt, Honorary Member of the Royal Anthropological Society, stated the following:

> Near New Orleans, in one part of the modern delta, in excavating for gasworks, a series of beds, almost wholly made up of vegetable matter, were dug through. In the excavation, at a depth of sixteen feet from the upper surface, and beneath four buried forests, one on top of the other, the laborers discovered some charcoal and the skeleton of a man, the cranium of which was reported to be that of the type of the aboriginal Red Indian race. To this skeleton Dr. Dowler ascribed an antiquity of some 50,000 years.

He afterwards reduced the figure to 12,000; but on the other hand, Lyell believes the Mississippi to have flowed along its present course for more than a hundred thousand years,[3] so the former estimate may yet be demonstrated as the more correct. Says *Prehistoric America*:[4]

[1] *Pre-Adamites*, p. 428.

[2] *Revue d'Anthrop.*, 1872, p. 760.

[3] *Second Visit to the United States*, vol. ii, p. 188.

[4] P. 477.

Amongst the most ancient human relics discovered on American soil may be ranked a skull brought to light by the works of a railway near Denver. . . . Everything points to the conclusion that this skull dates from the same [paleolithic] period. . . . . **This man lived in the midst of glaciers.**

One of the most interesting discoveries—to the Theosophist, at least—was that of the gigantic footprints found during an excavation at Carson, Nevada, mentioned in *Secret Doctrine*, vol. ii, p. 755. Two of them, besides a *fac simile* of the whole, were on exhibition in the Anthropological Building at the World's Fair, and are undoubtedly human footprints, as any candid observer will admit. Someone assigned to them an antiquity of over 750,000 years, which is a much greater age than ever before assigned by our geologists to any human relic. B. B. Redding said:

If it is ever proven they are human relics, they will actually upset all the scientific theories as to the age of man upon the earth.

They will upset such theories as to the *size* of that prehistoric man as well, and vindicate the *Secret Doctrine*, for the footprints are 18 inches long by 8 inches in width, representing proportionately twice the size of the man of to-day. The only conceivable reason why they have not been frankly judged human footprints is on account of their size. Thus it is but a matter of prejudice, for had they been only nine inches long, no such doubt would have arisen. However, if a giant, his stride was seemingly not much longer than that of the man of to-day, but it is possible that he was only strolling along. The pressure of the foot is too plain to give rise to the supposition that he had on large footgear. About a half-dozen such tracks going in one direction, with the right- and left-footedness plainly marked, ought to be convincing. Nor is it possible to say that he (or she) was walking on a surface that caved in, thus making the appearance of large feet, for there are hyena foot-tracks alongside which are not thus enlarged. There are also tracks of an elephant, about which Prof. H. W Harkness said:

There can be no doubt about their character.

Nor should there have been any about the human footprints; and since on the fifteenth of last August over a dozen more admittedly-human footprints—though smaller ones—have been found in the same excavation, it puts this point out of discussion.

Turning to Central America, we have Dr. Brinton saying:[1]

The discovery of human footprints in volcanic rocks near the shore of Lake Managua, Nicaragua, in circumstances which seemed to assign to them a remote antiquity, has been announced for several years.

[1] *Proc. Amer. Philosophical Society*, vol. xxiv, No. 126, p. 437.

The discoverer, Dr. E. Flint, by means of a diagram shows a vertical section of the quarry in which they were found, and gives his decision that[1]

> The eruptions covering the southwest slope, and the disturbance caused by one along the ocean beach, elevating the coast range, afford us indisputable evidence of Pliocene man.

Brinton adds that "there can be no doubt of these being genuine footprints"; and that, since they indicate the use of sandals or moccasins, they "cannot be assigned to the earliest stages of human culture".

South America furnished some excellent evidences of the great antiquity of the "New" World aborigine. Under the *guano* (sea-fowl deposits) on the Peruvian islands at a depth of thirty to sixty feet were found idols, water-pots, mummies, gold and silver ornaments, vases, etc., while, as estimated, "the accumulation of the preceeding three hundred years since the conquest had formed only a few lines in thickness".[2] Commenting on this, H.P.B. said:[3]

> If we confine ourselves to a strictly arithmetical calculation, then, allowing twelve lines to an inch and twelve inches to a foot, and allowing one line to every century, we are forced to believe that the people who made these precious gold vases lived 864,000 years ago! Leave an ample margin for errors, and give two lines to a century — say an inch to every hundred years — and we will yet have 72,000 years back, a civilization which — if we judge by its public works, the durability of its constructions, and the grandeur of its buildings — equalled, and in some things certainly surpassed, our own.

The subject of one of the most ancient human relics found in South America was discussed at the Eighth International Congress of Americanists, held in Paris in 1890.[4]

> Dr. J. Villanova described a fossil man found by M. Carlos in the valley of the river de la Plata, associated with or near to a skeleton of a megathérium. . . . . Dr. Villanova has studied the question of fossil man in times of high antiquity as probably no other Spaniard and but few others in all the world have ever done.

The *Secret Doctrine* agrees with Prof. Orton in his decision that[5]

> Geology and archæology are combining to prove that Sorata and Chimborazo have looked down upon a civilization far more ancient than that of the Incas, and perhaps coeval with the flint-flakes of Cornwall and the shell-mounds of Denmark. On the shores of Lake Titicaca are extensive ruins

[1] *Ibid*, p. 443.

[2] Dr. Heath: *Kansas City Review of Science and Industry*, Nov., 1878.

[3] *Theosophist*, vol. i, p. 161.

[4] *American Naturalist*, Aug. 1893, p. 758.

[5] *The Andes and the Amazon*, p. 100.

which antedate the advent of Manco Capac, and may be as venerable as the lake-dwellers of Geneva. Wilson has traced six terraces in going up from the sea through the province of Esmeraldas toward Quito, and underneath the living forest, which is older than the Spanish Conquest, many gold, copper, and stone vestiges of a lost population were found. In all cases these relics are situated below the high-tide mark, in a bed of marine sediment, from which he infers that this part of the country formerly stood higher than the sea. If this be true, vast indeed must be the antiquity of these remains, for the upheaval and subsidence of the coast are exceedingly slow.

As explained more fully by Baldwin:[6]

This refers to the discoveries made on the coast of Equador in 1860, by James S. Wilson, Esq. At various points along this coast he found "ancient or fossil pottery, vessels, images", and other manufactured articles, all finely wrought. Some of these articles were made of gold. The most remarkable fact connected with them is that they were taken from a "stratum of ancient surface earth", which was covered with a marine deposit six feet thick. The geological formation where these remains were found is reported to be "as old as the drift strata of Europe" and "identical with that of Guayaquil in which bones of the mastodon are met with". The ancient surface-earth or vegetable mould, with its pottery, gold-work, and other relics of civilized life, was therefore below the sea, where the marine deposit was spread over it. This land, after being occupied by men, had subsided and settled below the ocean, remained there long enough to accumulate the marine deposit, and again been elevated to its former position above the sea-level. Since this elevation, forests have been established over it which are older than the Spanish Conquest, and now it is once more subsiding.

Assuming the facts to be as Mr. Wilson reports (and they have not been called in question), it follows that there was human civilization to a certain extent in South America at the time of the older stone age of Western Europe . . . . . The fact that may be considered in connection with another mentioned . . . . . namely, that the most ancient fauna on this continent, man probably included, is that of South America.

Thus the voice of geology proclaims it impossible (granting man's age on earth no greater than the accepted theory) to show that the first American people came from India. It is quite plain to the Theosophist that the only theory which will extricate our archæologists from their difficulties, when dealing with the problem of the peopling of the New World, is that of the sunken Atlantis, which H.P.B. took up so much room in the *Secret Doctrine* to prove.

JOHN M. PRYSE.

[6] *Ancient America*, pp. 274-275.

NOTE to article "The Letter to the Brahmans" on page 385.

The report of the new revised constitution of 1894 prints among the affiliations with the Theosophical Society a memoranda of resolutions passed in May, 1887, by the Bharat Dharma Mahamandala, held at Hardwar, expressing sympathy with the Theosophical Society. That was a similar meeting to the one reported by Brother Laheri for November, 1893, but the two are far apart as to time.

THE LETTER TO THE BRAHMANS.

IN April, 1893,[1] an open letter to the Brahmans was sent by William Q. Judge. It called them "Brahmans of India", because its writer holds that there are Brahmans of the past now living in Western bodies, and because the term "Brahman" more properly refers in reality to character than to birth. Copies of the letter were sent all over the T.S. in India. Many criticisms were offered, but none were received pointing to the addition of the words "of India". The letter was translated into Sanscrit, Bengali, and Hindi, and in that form was sent all over India.

Although some F.T.S., without corresponding with the Brahmans to whom the letter was directed, said that it was needless and that no idea existed among the orthodox Brahmans that the T.S. favored Buddhism as against other religions, and although the sender of the letter was chided for it, yet the many letters from the Brahmans who are not in the T. S. all state how glad they were to hear definitely that the T. S. was not to be confounded with a Buddhist propaganda. These letters are in Sanscrit, Hindi, Bengali, and English, and may easily be seen at New York.

In the second place the letter aroused discussion of an important point, for in the West the idea is prevalent that the T. S. is a Buddhist propaganda, and T.S. lecturers have to constantly combat this false notion. It is essential that the public shall not misconstrue us and say that because some doctrines given by Theosophists are Buddhistic therefore the Society is also.

So, carrying out the idea of this *Letter to the Brahmans*, Bro. Rai B. K. Laheri of Ludhiana, India, himself a Brahman and an F.T.S., went to the great Bharat Dharma Mandala held at Delhi in November, 1893, by the orthodox Brahman pundits, and laid before them the letter referred to. They discussed it and the T.S., and he reports that they passed resolutions to help the T.S., and showed they were satisfied that the Society is not a Buddhist propaganda. They then separated for their homes, to carry the letter and their own ideas thereon to the remotest corner of orthodox India. This result will of itself justify the letter. Western readers will the better understand when they know that this Mandala is a great orthodox Brahmanical gathering. They will see that the T. S. cannot afford to shut its eyes to the fact that some millions of Hindus do not use English, in which so

[1] See *Path* of May, 1893.

much of our literature is written, and that it might be well if we could in some way spread our work among them.

The vernacular work of Bellary members is in line with this. It was brought up at last Indian Convention, but so far as the T. S. is concerned it is now in the hands of a committee. Bros. Jagannathiah and Swaminathiah hope to be successful in the Bellary work. Bro. Laheri also will work to the same end, and many Americans are willing to help with needed money. It would be perfectly competent for the American Section to raise funds for a work that might result in awakening a great current in India, leading to a revival of interest among Hindus themselves, to a looking up of MSS. both paper and palm leaf, to that change in India herself which must come so as to supplement fully the Western activity and devotion.

Brahmans are poor. They are disheartened. No one helps them. Old MSS. lie rotting away. Despair is around many a Brahman who formerly had pupils whom he fed, for now he cannot feed himself. Western glitter of invention and materialistic thought has drawn off the young, and some hand must be stretched out to help until the willing ones there are able to help themselves. Such help will be given, and even the letter to Brahmans has aroused a hope in the breast of many a man in India. Any one wishing to aid in the matter can address the General Secretary American Section, or Bro. R. B. K. Laheri, Ludhiana, Punjab, India.

A CHILD WHO LIVED BEFORE.

Little Edith is a beautiful child, merry and loving, and possessed of a thoughtfulness far beyond her years. At the time that the following account came to me, she was only six years old.

As in the case of Antonina, her ordinary childish mood is sometimes exchanged for one of a different character, in which she gives utterance to thoughts which her elders do not understand. None of her family know anything of Theosophy, and are apt to be alarmed, as well as puzzled, at the child's propensity to "romance". Her grandmother vouches for the truth of what follows, having written down the words as they were spoken.

When Edith was asked why she persisted in calling her mother "Mamma Grace," she replied, "Why, don't you know? She isn't the only mamma I ever had. I have been here a great many

times before, and have had different mammas. But I was told I didn't have to came back to *this* planet any more."

"Who told you, Edith?"

"Why, Twin-Soul, of course! When Twin-Soul knows a thing, it is just the same as *my* knowing it."

"Who *is* Twin-Soul? Is it a boy or a girl?"

With an utterly disgusted expression (no wonder!) the child replied, "Oh, I can't make you understand. Twin-Soul is the *other me of me*, and it isn't a boy or a girl either, but just as if you were to say—well, 'George-Caroline,' right *quick*, together, and that is as near as I can tell you. Twin-Soul knows all about Venus. The people there, but they are not really *people*, you know, like we are, only I don't know what else to call them, are beautiful and shiny. You can see right through them, and they *never* say only what they mean! They don't live in houses, and there isn't anything *black* there. We wouldn't know what it meant, because there isn't any such thing."

Walking with her mother, they met a man with an ugly, sinister expression, and the child, shaking her head sadly, looked up and said, "I am afraid that man will have to come back a great many times, mamma Grace, before he gets that look out of his face."

Being shown some pigs one day she gave a little shudder and said, "Well, that puts me in mind of *Limbus*, and I don't like Limbus."

Of course she was immediately importuned to tell what she meant by "Limbus," and she answered that it was the place where there were "just *shapes* of things, animals and everything else you can *think* of, some of them, oh! just horrible! I was there once and saw it all, but I never want to go again."

Edith is very dainty about her food; never touches meat, and lives principally upon bread and milk and fruit. One night at tea there were hot rolls upon the table, but no other bread. When the meal was about half over the hostess suddenly looked around and said to the waitress:

"You had better bring some bread."

Little Edith broke into a merry laugh, and shaking her small forefinger at Mrs. L——, said, "Thought is *one*, Auntie! I was wishing for that bread!"

It would be interesting to watch such a child expand in surroundings congenial to her nature, and among people whose quick sympathy and intelligent comprehension would assist instead of hampering the child in expressing her inmost thoughts. But

Karma has decreed otherwise, and we can but hope that in the coming years "Twin-Soul" will never seem less to little Edith than the "*other me of me.*" L. H. F.

SOMETHING FOR CHILDREN.

THERE is an old apple tree in my yard with branches that come so close to the ground that any little boy can climb into it without any trouble. It is stripped of its leaves now and looks quite bare. But in June, just before it is time for the apples to get ripe, you will find that the tree is full of leaves and foliage. If you hunt in the grass under the apple tree you will find little apples that have already turned red and look good enough to eat; but if you turn them over, you will find a little hole in each apple. Of course you know what made those holes—worms. These little red apples once hung up there with the green ones, but they would not wait to grow. They left their mamma branch and came down here into the world to seek their fortune. They wanted to grow big in a hurry. But pretty soon along came the worms that are waiting for just this kind of apples. The worms crawled into their little hearts, and now they are bitter and fit for nothing. They are bad apples. But those green apples up on the tree are going to stay there and grow slow and true. That is the only way to be a good sweet apple, and that is the only way to get to be a good man or woman. The boy who smokes or chews or swears to appear like a man is opening his heart to the worm of evil habit that will make his life bitter, like those worthless red apples. Whenever we get in a hurry for our legs to touch the floor from the rocking chair, let us remember these apples that were in a hurry to reach the ground. W. E. M.

(A Lotus Circle Scholar.)

CORRESPONDENCE.

A CHILD ON REINCARNATION.

Dear Mr. Judge:—

This is a true story and may be useful. I have a daughter now just five years old, whom I have taught and brought up myself and to whom no one has spoken of reincarnation or of former lives. She has always insisted that she lived before. One day she and I were walking over a stretch of prairie, and she was skipping and running about as we went. Coming back to my side she took my hand, and here is what she said:

"Mamma, ideas come into my head like this— I see two mammas; I see you and I see another one just like you. I say to myself, 'No, that cannot be; this is my mamma and I hold her hand. I see the other one in my mind, and she is just the same. How can that be?'"

"What put that idea into your head?", and she replied:

"Nothing put it there. Ideas like that come into my head. I was not thinking about anything when I saw you and another just like you walking at your side."

At other times she said, "I have lived a long, long time ago when I was a grown up lady, knew everything, and travelled all over the world, long before I was born a baby this time."

I may say that I have not taught the child any of the conventional notions of religion, nor have I repressed her with fears of hell or other degrading things, but at the same time she has not been hearing any conversation on reincarnation or any matter like it, and has had no ideas from others on which she might weave a structure from imagination. I regard it as possibly a recollection of some other life definitely. P.

SYDNEY, *December 21st, 1894.*

THE EDITOR PATH:

Dear Sir:—Since last report work has been progressing steadily in Sydney and the membership increasing both of League and Branch.

The former has just completed a series of twelve Sunday evening lectures, given by Brothers Willans, Peell, Gulliver, and Martyn to fair audiences.

The fortnightly debates have been kept up and are well attended. We hope to commence the new year with larger rooms for which we are now in treaty.

Brother Chappell, late of San Francisco, has left us after twelve months' useful membership for Christchurch, New Zealand.

Yours fraternally,

F. H. MARTYN.

LITERARY NOTES.

JANUARY THEOSOPHIST. "Old Diary Leaves XXII" is of H.P.B.'s socia life in New York after the first interest in the T.S. had subsided and the Founders were left as almost its sole representatives. Col. Olcott intimates that th present series of reminiscences is nearly ended, but that a second is possible, to cover removal to India and the experiences there. If the second is, as it may well be, the peer of the earlier part of the first, Theosophists will clamor for its immediate commencement. "Sepharial" contributes "The Horoscope of Annie Besant", which includes a prediction that she will die in 1907. Some details are singularly accurate, not all; and it may be that she will escape death in that year as she already has danger from water and from "large quadrupeds". "Violets at the Neck and Three Bars" is a strange psychological story, apparently true and certainly very well told. Mrs. Besant gives a paper on "Spirituality", practical, tender, and glowing. Prof. Manilal N. Dvivedi in a learned discussion of "The Doctrine of Maya" combats the theory advanced by a writer in

November *Theosophist*. In the Supplement is a full report of the proceedings at the eighteenth Anniversary of the T.S. The number of living Branches is 322.—[A.F.]

JANUARY LUCIFER, if a trifle heavy, contains some excellent matter. Mrs. Besant's lecture on the Indian steamer upon "India, her Past and her Future' was fortunately taken down on the spot, and the first half is given here. It may be that the infatuation for India among some Theosophists tends to repel by its immoderation the remainder, but all must be charmed and thrilled by such an exponent. Dr Hartmann's "Esoteric Teaching", besides its intrinsic worth, is welcome because of its warm words for H.P.B. Mr. Mead's "True Self-Reliance" is largely of Upanishadic excerpts, and therefore not overly intelligible. Even that sturdy believer in the doctrine that a passage must have sound meaning if written in Sanscrit some thousands of years ago is staggered at the following and shakes his head a little sadly: "Whereas, should a man make were it but a stomach within It, then fear arises for him. This is ever a terror for him who knows and ponders upon it". Clearly the only safety from such terror is for the prudent among us to refrain from endowing "It" with any trace of digestive apparatus, and resolutely to withstand every temptation to either know or ponder thereupon. In "Practical Proof of Reëmbodiment" Mr. John M. Pryse, whose personal attractiveness is now being supplemented by literary work, gives several remarkable cases of clear reincarnation; and in "The Unconscious Tendency of Modern Thought in the Direction of Theosophy" J.P.H. illustrates his theme. The reviews are of course good; they always are; but have a somewhat subdued strain, less exhilarating than when the reviewer's sprightliness is "on tap", so to speak.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 13, by S. G. P. Coryn, learnedly treats "The Zodiac", and at the close gives some most interesting figures showing the exact proportion, in total precessional years of the equinox, of the four Yugas, as well as certain concordances of astronomical facts connected with these precessional years. It is excellently well written.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 15, is upon "Christian Rosenkreuz and the Rosicrucians" by W. Wynn Westcott. The author, speaking of the *Fama Fraternitatis*, says: "Certainly no book that has been printed within the last fifty years has created one tithe of the flutter, in the world of the learned, that was caused by this thirty-three page Latin pamphlet, published in Germany in 1614". Then follow an account of Rosenkreuz and the discovery of his remains in the vault in 1554, a sketch of the book, and the rules of the Fraternity. Mr. Westcott speaks of the present English Society of Rosicrucians as a Masonic body, studying the old Rosicrucian books and their connection with Masonry, and warns against the supposition that its members claim either secret wisdom or magical arts, but so phrases the warning as not at all to repudiate the actual possession of both. The paper closes with an analogy between the original promulgation of Rosicrucianism and the establishment of the T.S. and the E.S. Thomas Taylor's "Platonic Philosopher's Creed" is the other paper in this issue of *Siftings*.—[A.F.]

THEOSOPHICAL SIFTINGS, Vol. VI, No. 16, contains "Man and his Creators" by Charlotte E. Woods, and "Epidemics from the Theosophical Standpoint", the latter a reprint of a good, though inadequate, article from the *Theosophist*. But the former is not good. It is a mere abstract from the *Secret Doctrine*,

and of that unreflecting, unintelligent type which swallows words as it hears and reproduces them still undigested. It is not surprising that a writer who says that "man is in his entirety the Universe itself" should on the same page speak of a river as "journeying towards its source".—[A. F.]

THE BUDDHIST RAY is published in California and misnamed. It certainly violates the laws of Buddha and Buddhism, in that its columns are filled with diatribes against those it dislikes, including such a famous Buddhist as Col. Olcott, President T.S. Buddhists should not abuse and vilify those of other faiths, and surely not their coreligionists. Dharmapala is a real Buddhist, a member of the T.S., and yet this Californian pewter Buddhist abuses most roundly in an article full of lying statements the Society Dharmapala supports and the woman Blavatsky—now dead—whom he reverences. Certainly Buddha's prophecy of old that his religion would be corrupted and then counterfeited is being fulfilled in California. Who is this *soi disant* Buddhist editor anyway?

THE AUSTRAL THEOSOPHIST has appeared, the January number being its opening. The cover is carefully designed with effective and significant symbolism, all of which is fully explained in the editorial. "What Theosophy offers" gives a *raison d'être* for the magazine: Mrs. Besant despicts the Parliament of Religions and also in "A Word of Greeting" describes in the sweetest spirit and the wisest terms what is the true policy of a Theosophical periodical; a very bad picture of Mrs. I. C. Oakley accompanies a good sketch of her; a paper read by Mr. James Smith before the Victorian Theosophic League treats of "A Plurality of Existences"; "War in Olympus" by H.P.B. is reprinted from the *Theosophist*; Mrs. Oakley tells of "Theosophy at the World's Fair". Doubtless local Theosophical items will multiply as the magazine settles to work. It has an enormous and a rich field in Australasia, and words of greeting—no less sincere though less eloquent than Mrs. Besant's—go to it from its far-off co-laborers in Madras, London, and New York. There are sixteen pages, and the subscription price in Australasia is six shillings. The office is at 117 Collins street, Melbourne, Australia.

MODERN MYSTICS AND MODERN MAGIC, by Arthur Lillie, contains short accounts of Swedenborg, Boehme, Madame Guyon, and the Illuminati, the rest of the book being a minute transcript of Stainton Moses' spiritualistic experiences, with a little about Madame Blavatsky. It is not absolutely worthless, for some of its biographical facts are otherwise, and it may not always be as inaccurate as in the date given for the founding of the Theosophical Society. But it is jerky, disconnected, rambling, with no apparent purpose, and seems more like an incoherent jumble of whatever came into the the writer's thought than a serious treatise by one who either knew facts or had any use for them. It reads at times like the remarks of Mr. F.'s Aunt in *Little Dorrit*. Of course the misconceptions of Theosophy may be only from ignorance or carelessness, but the general quality of the book suggests a hurried effort to get something on the market, not for instruction or fame or even profit—since the book can hardly sell, but for relief from feverish impulse to write, no matter what or how.—[A. F.]

OCCULT SCIENCE IN MEDICINE, Franz Hartmann, M. D. Dr. Hartmann has selected a grand topic, one of measureless importance at this epoch of reawakening faith in the realities of the unseen. Yet justice forces the admission that his treatment is little more than repetition of the thought that knowl-

edge on unmaterial planes is essential to a true physician and that a true physician must be spiritually enlightened. Valuable ideas appear here and there, the purport of the work is entirely correct, the various analyses are good, and each position is sustained by a quotation from Paracelsus, but nowhere is clear explicit explication given or a subject firmly dissected. Unlike the pains-taking, close thought of Germans, it is French in its talk around and about a subject. Whenever is expected real statement of what Occult Science is, and how it should be used in Medicine, and what specific changes are to be made in practice, and wherein the present curriculum is to be enlarged, and where right methods are to be found, any attempt to expound is disclaimed. So that the book is really little more than a series of observations upon the importance of spiritually-minded physicians; very sound, very healthful, worthy of universal welcome, but not satisfying the appetite whetted by the title. Page 75 has not been carefully written, for one of the grades of "Fideles (Adepts)" is said to be "Dunces, pretenders, and frauds"! "The Physician of the Future" gave opportunity for a splendid concluding chapter, but only an opportunity. Still, whatever the inadequacy of Dr. Hartmann's work, it sounds out vigorously the essential truths of Theosophy, insisting on Karma and Reincarnation, the power of Thought, the reality of the supersensual world, the pervading action of Spirit, and the constitution of Nature as expressing the wisdom of its Divine Original.—[A.F.]

The Story of the New Gospel of Interpretation, Edward Maitland. Belief that one has been selected, trained, enlightened, commissioned to voice a direct message from the Supreme Being to humanity seems of necessity improbable and very likely a delusion; nor has acceptance of the New Gospel been so large as to verify the purpose claimed. Yet the belief and the mission are not impossible, and certainly the strange experiences narrated, coupled with the singular purity, spirituality, and devotion of the two colaborers, Mrs. Kingsford and Mr. Maitland, demonstrate more than sincerity, even if not conclusive as to teaching. The teaching was that religion was thereafter to be interpreted by judgment and intuition, woman embodying the latter and hence being the crown of humanity, and it came by revelations mostly in sleep and trance, Daniel and St. John being the "controlling angels". The spirits of departed relations also appeared visibly and spoke audibly, and the "Gods themselves" sometimes indulged in "playfulness". It sounds odd to hear that Hermes objected to hot foods and drinks as the worst abuse of heaven's good gifts; some interpretations of Biblical incidents seem fanciful rather than rational; and the calm certainty that the two writers had received in plenitude truth never previously beheld save as through a glass, darkly, appears too strong; but these things do not annul, perhaps hardly impair, the reverence and piety and spiritual insight patent through the work. Reincarnation came to be believed in as an integral part of human evolution, and some admirable elucidations of it are given. There is an excellent distinction between Occultism and Mysticism, and the Theosophical Society is generously commended,—though Theosophists will scarcely grant that *The Perfect Way* "forced the hands of the Masters" and brought about a relaxation of secrecy, nor that the author of *Isis Unveiled* knew nothing of either Reincarnation or Karma. Even the excellent reasons given by Jesus (p. 154-5) why the highest Initiates are not always reborn as women may not wholly cover the ground. Still, allowing for some extreme positions, the book is remarkable. If it does not convert the world it can elevate it, for it depicts two elevated souls, souls worthy to receive truth and to transmit it.—[A.F.]

SELECTIONS FROM BUDDHA is a neat little book of fifty-two pages prefaced with a statement that the extracts are from the *Life of Buddha* translated from Sanskrit into Chinese A.D. 420, and thence into English under supervision of Max Müller. The passages are of a high moral and spiritual tone, but do not express any specially strong thought or rise above very moderate intellectual level. Candidly, they are commonplace. One rather wonders to find Buddha saying that "fear of birth, old age, disease, and death led him to disobey and disregard the extreme kindness of his royal father". A much higher idea of his mental and religious outfit can be gotten from *The Light of Asia*. Does "Samadhi" mean "faith"?—[A.F.]

WHAT IS COMMON TO CHRISTIANITY AND THEOSOPHY was the topic discussed in the Aryan Branch on January 9th, and the PATH has determined to publish in pamphlet form the papers then read. They are by Alexander Fullerton, Leon Landsberg, Harrie Steele Budd, and William Q. Judge, with some notes by Joseph H. Fussell. Due notice of issue will be given.

Mirror of the Movement.

THE THEOSOPHICAL CENTRE in the eastern portion of New York City, which had been lying dormant for some time, has started up with renewed activity. A room has been rented for Friday evenings at Liberty Hall, East Houston Street. On the first Friday in every month a regular lecture is held. The other Friday evenings are devoted to discussions on such Theosophical subjects as the members and visitors show the most interest in.

MR. BURCHAM HARDING arrived in Pittsburg January 28, and addressed the Branch on "Theosophy". Wednesday evening, January 31st, he spoke on "Music and Theosophy". Saturday afternoon, February 3d, Mr. Harding gave a general address at a dinner tendered him by the Duquesne Club. Sunday evening he lectured in the branch rooms on the "Practical Ethics of Theosophy". Tuesday evening he gave a lecture in Braddock, Pa., subject: "How Theosophy solves the Problems of Life". Wednesday evening, February 7th, he took part in the discussion at the Branch on "Spiritual Alchemy" and also started a movement to form a class in the Branch to study Mr. Judge's *Ocean of Theosophy*. Friday afternoon he addressed the Woman's Club of Pittsburgh on Theosophy and organized a class among the members to study the *Ocean of Theosophy*. Saturday evening, February 10th, Mr. Harding gave a parlor talk in Idlewood, Pa., and organized a class for study of *Ocean of Theosophy*. Sunday evening, February 11, he delivered a lecture in the branch rooms on "Theosophy and the Bible". This is all of the public work done, but does not include talks with members, encouragement of all kinds, and general help in every direction. We shall ask very soon for the loan of Miss Stabler. I see she has returned, and she is our god-mother, you know. Sincerely yours, SOPHIA A. MACMILLAN, Secretary.

CLAUDE FALLS WRIGHT lectured at Aryan Society on Sunday, January 14, on "The Thinking Man". The same evening he left for Boston. On Monday and Tuesday he attended meetings of members there, and on Wednesday the 17th lectured before the Cambridge Branch on "Occultism". Thursday he left for Chicago to take temporarily the place of Mrs. Thirds, Secretary of the Central States Committee, who was forced to go to the country to recruit her health. On Sunday, January 21, he lectured in the rooms of the Chicago Branch on "The Theosophical Movement". On Wednesday he attended the Branch meeting. Saturday, January 27th, he attended the *Bhagavad-Gita* class. Sunday, January 28th, he lectured at the North Side League on "H.P.

B. and the Masters". Monday, January 20th, he held a large meeting of Theosophists to propose some changes in methods of work and the like. Wednesday, January 31st, he attended and spoke at the regular Branch meeting. Thursday, Feb. 1st, he attended a meeting of the Englewood branch. An attack of Tonsilitis then prevented Bro. Wright's lecturing until February 14th, when he discussed before the Chicago Branch "The Real Basis of Astrology". Thursday, Feb. 15th, he attended the Englewood branch meeting. Saturday evening February 17th, he organized an elocution class in the rooms of the Society, and on Sunday, February 18th, he lectured publicly on "Symbolism".

Aryan T.S. Sunday evening lectures in February were: 4th, *The Spirit of the Ages*, Joseph H. Fussell; 11th, *Cycles*, William Q. Judge; 18th, *Esoteric Islam*, Mahomet Alex. R. Webb; 25th, *Significance of Dreams*, Miss K. Hillard.

Brooklyn T.S. had Sunday evening lectures in February 4th, *Cycles*, Wm. Q. Judge; 11th, *Witchcraft*, Leon Landsberg; 18th, *The Spirit of the Age*, Alex. Fullerton; 25th, *The Spirit of the Ages*, Joseph H. Fussell.

Metaphon T.S. has issued an excellent Syllabus of Discussions from January to May, coupled with a brief statement of the purposes of the T.S. for general distribution. Open meetings are held Wednesday evenings.

Sioux Falls T.S., Sioux Falls, South Dakota, was chartered February 10th, with eight members. It ranks eighty-third on the American roll.

"H.P.B." T.S., New York City, had Sunday evening lectures in February: 4th, *Wheel of the Law*, Miss Anna M. Stabler; 11th, *The Spirit of the Age*, Alexander Fullerton; 18th, *The Spirit of the Ages*, Joseph H. Fussell; 25th, *Cycles*, William Q. Judge.

The Sioux Falls T.S., chartered only last month, has already established a Circulating Theosophical Library of fifty-seven books and issued a neatly printed card of rules and a card of application. A public meeting is held each Tuesday evening, whereat the attendance is good and the interest manifest. The hall can seat about fifty, and has usually from twenty-five to twenty-seven present. The free reading room is open every evening. The branch has organized by the election as President of Dr. Egbert George, and as Secretary of Mr. Harlan P. Pettigrew. Is not the West grand!

Portland, Maine, has been privileged with a visit and lectures from the former Secretary of the Cambridge T.S., Miss Marguerite L. Guild, who found the town ripe for Theosophy, a previous visiting Theosophist having spread the doctrine and excited interest. A Branch is already contemplated.

PACIFIC COAST ITEMS.

Blavatsky Hall, Los Angeles, had Sunday evening lectures in February: 4th, *The Eye and the Heart Doctrine*, Mrs. L. E. Giese; 11th, *The Ministry of Pain*, Mrs. H. A. Gibson; 18th, *The Rise and Fall of Continents*, Dr. G. F. Mohn; 25th, *States of Consciousness*, F. Neubauer.

Seattle T.S. had Sunday evening lectures in February: 4th, *Duty to the Body*, Dr. H. T. Turner; 11th, *Rise and Fall of Nations*, Thomas A. Barnes; 18th, *"That" that Reincarnates*, A Student; 25th, *The Races, Third, Fourth and Fifth*, Mrs. Anna L. Blodgett.

Willamette T.S., Portland, Oregon, had Sunday evening lectures in February: 4th, *Why we ought to be Brothers*, Mrs. L. D. Durkee; 11th, *Results of Theosophy*, A. R. Read; 18th, *The Social Question*, Mrs. A. R. Read; 25th, *Woman from a Theosophical Standpoint*, A. R. Read.

The Pacific Coast Lecturer visited Sanger, Calif., on Jan. 19th, and, though a "revival of religion" was going on, had every seat at his lecture occupied and a number of callers the next day. Books were ordered and a long account of the lecture was given in the local *Herald*. In Porterville two lec-

tures were delivered in the City Hall, a reception given the lecturer, and quiz classes held. Here too a "revival" was going on, and a minister spoke of Dr. Griffiths as an "agent of the Devil". The Devil seems to have selected his agent well, for the Dr's labors resulted in a new Branch with eighteen members.

PORTERVILLE T. S., Porterville, Calif., was chartered Feb. 13th, and ranks eighty fourth on the American roll. The President-elect is Bro. Elum C. Miles, Professor of Mathematics and Natural Philosophy, and the Secretary-elect Mrs. Nellie M. Baker. The ground had been well and zealously prepared by Bro. Miles before Dr. Griffiths's lectures.

LOS ANGELES T.S. has been doing good work, especially in lectures, the distribution of leaflets, and the circulation of Library books. The Sunday evening lectures continue large and productive of interest, numerous questions, sometimes between twenty and thirty, being handed in at the close. The Friday evening Discussion Class seems especially beneficial; from it the seven new members have come. It is quite informal, and every one is free to ask questions, and is quite at home. The *Key to Theosophy* is text-book.

THE PUGET SOUND LEAGUE OF THEOSOPHICAL WORKERS is very thoroughly organized, and its report for 1893 is most honorable. It procured the delivery of seventy eight lectures on fifty four topics to 1494 hearers in twelve towns, besides missionizing five others, and had many articles admitted to the press. Victoria, B.C., is seeking a suitable hall for public meetings.

GOLDEN GATE LODGE has adopted the course of holding closed Branch meetings for better study and for bringing forward new and younger speakers to relieve the over-worked elders. Past T.S. work begins to tell and demands increase of *trained* workers, The Mid-Winter Fair, which will run until July 5th, has an auxiliary known as the "Mid-Winter Fair Congress", including a Congress of Religions, and the Pacific Coast Committee has applied for dates at which to present Theosophy. The two subjects mentioned are "The basic truths underlying all religions, these being identical" and "These truths proclaiming the Brotherhood of Man as a universal law of Nature". They will include the sub-divisions of Theosophic doctrine. The Secretary of the Congress, an important official at the Chicago Parliament, said of the application that Theosophy should be an important feature of the Congress and that he would do all in his power to make it so. Probably April 19th and 20th will be granted. The greatest satisfaction exists among Theosophists on the Coast over the decision of the Executive Committee to hold the April Convention in San Francisco.

NARADA T.S. keeps up its Sunday lectures, those in February being upon *Elementals; what are they?* by Mrs. Anna L. Blodgett; *Who is responsible for Humanity*, F. L. Wiersmuller; *Theosophy vs. Christianity*, George Sheffield; *Hypnotic and Mesmeric Forces*, Jesse L. Greenbaum.

OLYMPIA, Wash., had three lectures in February: *Theosophical View of Spiritualism*, Mrs. Fannie A. Sheffield; *Theosophy*, Mrs. Hattie E. Ogden; *Spirit and Matter*, Frank I. Blodgett.

ANOTHER RELIGIOUS PARLIAMENT.

The Mid-Winter Fair at San Francisco is an echo of the World's Fair and has a Religious Parliament added to it, of which Rev. A. C. Hirst, D.D. is President. Discussions will be had on papers, and each paper is limited to thirty minutes. It is to last from April 16th to 21st, thus being very close to our convention. The Committee of the Parliament includes, we are informed, Dr. Anderson of the T.S. Branch there, and to the T.S. has been assigned a session on April 17th for the discussion of the following :

(a) Points of Agreement in All Religions, and

(b) The Belief in Reincarnation.

This arrangement, while not so good as the one we worked under in Chicago, is better than none, and as the Parliament is a small one it may be considered a good deal in proportion. If the meetings pass off without any hitch we shall thus be able to make a double presentation of the Theosophical movement.

NEW BOSTON HEADQUARTERS.

The New England Theosophical Corporation has procured 24 Mount Vernon street, Boston, for a general New England Headquarters, the managing directors being prominent in the Boston, Cambridge, and Malden branches. They gave their house-warming on the 17th, invitations being sent in every direction and William Q. Judge, the General Secretary, coming on from New York. There was first a lecture by request on the 16th to 150 students of Harvard College by Mr. Judge on the subject of "The Underlying Basis of Religions". This was in a chapel on the campus. On the 17th a reception was held at the headquarters, which was crowded, Mr. Judge and the Presidents of the Boston, Malden, and Cambridge branches receiving the visitors. There was music and singing and addresses. After that there was a supper, and everybody was delighted with the whole affair, many of them remaining very late for Theosophical conversation. On the 18th Mr. Judge lectured again at half-past three in Brattle Hall, Cambridge, to about three hundred persons, many being Cambridge professors. Prof. James of Harvard College was present and others. The Cambridge president, Miss Guild, then entertained a number of visitors from Boston, and after tea all returned to the headquarters where Mr. Judge lectured again to about two hundred persons who filled the audience room of the headquarters. The subject of the lecture in both places was "The Masters of Wisdom". The headquarters was then declared formally opened. At 12 o'clock, when Brother Judge returned to New York, the last visitors departed. It was a very successful house-warming and has created a great deal of interest.

The new headquarters is very large, commodious, and well-arranged. The meeting hall is on the second floor, and with the large corridor and library will seat almost three hundred people. It is decorated in a very agreeable style, and being in a quiet street is delightful for meetings. There is no doubt that the establishment of this headquarters, embracing as it does the whole of New England, will do much to strengthen the movement in those states, and being in the hands of earnest and devoted workers will without doubt be carried on successfully. The headquarters will also sell literature and distribute pamphlets, as well as attempting to furnish when possible lecturers for other districts. All Theosophists are welcome and should not fail to visit the headquarters when in Boston.

THE NEXT T.S. CONVENTION, AMERICAN SECTION.

As announced in February PATH, the Eighth Annual Convention of the American Section will meet at San Francisco on Sunday, April 22d, and Monday the 23d. The hour of assembling will be 10 a.m.

The places are as follows. Sunday and Monday morning at Red Men's Hall, 320 Post street. At Golden Gate Hall, 625 Sutter street, one session each evening of Sunday and Monday. The capacity of Golden Gate Hall is one thousand. Other meetings will probably be at the Headquarters, 1504 Market street.

Delegates should report at the latest on the 21st at Headquarters; if not able to arrive until Sunday morning they should notify the General Secretary in advance by letter to 1504 Market street. A delegate from the European Section in the person of Bro. Ernest T. Hargrove will be present and bring the addresses and messages from that Section.

WILLIAM Q. JUDGE,
General Secretary.

EUROPE.

THE NORTH OF ENGLAND FEDERATION of the T.S. held its quarterly meeting at Manchester on February 3d. The General Secretary attended at the request of members and took the chair. Plans for future work were discussed and past activities were reviewed. Great harmony prevailed at all the meetings, and every sign was shown of a steady resolve for progress during the coming quarter-year.

BLAVATSKY LODGE, LONDON, containes to hold well attended public meetings. Mrs. Cooper-Oakley, speaking on *The Change that Men call Death*, and Miss Anna Stabler with *The Wheel of the Law* as her subject, both at-

tracted especially good audiences. Amongst lectures to come are the following: Dr. A. Keightley on *Instruments of Karma*; the Hon. O.S. Caffe on *Individuality and Personality*; G.R.S. Mead on the *The Crystallization of the Mind*; Mrs. A. Keightley on *The Ethics of Occultism*.

A *Conversazione* was held by the Lodge on February 6th, which was generally considered a great success. About one hundred guests, mostly members, were present. The Hall was charmingly decorated for the occasion with Indian draperies and offered a strange contrast to its usually somewhat bleak appearance.

The President, Mrs. Annie Besant, recently wrote a pamphlet which the Lodge published as an introduction to the study of Theosophy. This will be distributed gratis to all who attend the meetings, the expense falling upon the Lodge Treasury. This has been done so that no one might leave a meeting ignorant of general Theosophical tenets. It was thought that a lecture on Parabrahm, for instance, to both members and visitors, would leave the latter but little wiser as to Reïncarnation, Karma, and other elementary teachings, and that the distribution of such a pamphlet would get over the difficulty. Other Lodges are purchasing it for the same purpose.

Swiss Theosophists are making slow headway. At Zürich Brother Julius Sponheimer takes charge of a weekly meeting for study at which the attendance averages fifteen. Spiritualists predominate, and the Eastern teachings are received with scant favor. Pamphlets have been translated into German and circulated so far as very limited means permit.

The Scottish Lodge, Edinburgh, has just finished its course of lectures on the *Atonement*. This doctrine was studied from the standpoint of various creeds, a Roman Catholic priest being the last to put forward his interpretation of this world-wide and little understood teaching. The subject for discussion during next course is to be *The Nature and Constitution of the Ego*.

A new Theosophical Magazine has been started by members in Barcelona. It is to published monthly in Spanish. and the first number promises well for its future usefulness. Well-printed and turned out in a thoroughly business-like form, it will be within the reach of many for whom the Madrid paper, *Sophia*, proves too expensive. It is called *Antahkarana*.

English weekly newspapers are to receive increased attention as agents for the dissemination of Theosophy owing to the efforts of Bro. H. Kitchin of Leeds. Articles on subjects likely to attract attention will be sent to various *weekly* newspapers through his hands. The daily press have not as yet shown themselves willing to insert anything but controversial matter in the shape of letters to the editor. H.

INDIA.

MRS. ANNIE BESANT'S INDIAN TOUR.

A crowd awaited Mrs. Besant on the Colombo pier from 2 to 8 p.m. on November 9th, the steamer being late, and she graciously postponed disbarking till morning in order to gratify it on reässembling. A triumphal arch had been erected at the T.S. Hall and at the Girls' School, and there were speeches and songs at each. At Kandy there was a torchlight procession and temple dancers, and the next day a presentation of prizes at the school. A huge audience at Colombo attended the lecture, and at the stations *en route* to Galle the school children brought flowers. Lectures, addresses, incessant streams of visitors, processions, a conference with the High Priest Sumangala, the laying the foundation of a new College and Girls' House on land in Colombo presented by Mr. Peter d'Abrew. There are now seventy-seven schools controlled by the T.S. in Ceylon.

On the 16th Mrs. Besant landed at Tuticorin in India and was enwreathed with flowers. The first speech was made at a railway station when starting for Tinnevelly. Travel and lecturing, perpetual interviews and discussions with Brahmins, visits to temples, reverent attention from priests and potentates, crowded audiences marked her progress. Sometimes the lecture was at 7:30 in the morning. Col. Olcott had preärranged all details of travel with

the utmost thoughtfulness and sagacity. Very heavy rains at times interfered with movements, but apparently not with audiences. One day the Colonel lectured to a thousand boys, and after a speech from Mrs. Besant there was formed an "Aryan League" to defend native religion and customs. At Tanjore the Maharanee attended a lecture in the Palace, received Mrs. Besant and the Countess behind a curtain of cloth of gold, and put upon them wreaths and shawls. A significant change in India is that some of the delegates to Convention desired to bring their wives! The lecture on "Adepts" made special impression. At Coimbatore the party walked in procession from the station to the bungalow, wreathed with flowers and with tom-toms beating in front. The Branch there has had three hundred meetings during the year and twenty-five public lectures. At Mysore the lecture was from a decorated platform, one of the sacred bulls on guard at each side, and at Bellary Mrs. Besant was approached with an address printed in gilt letters, her disinterested labors for the spiritual good of humanity being characterized as "highly noble and simply indescribable". At Bangalore the Government furnished a meeting-place and closed the public offices early, the Prime Minister came from Mysore, and three thousand people attended. Women came everywhere to interview Mrs. Besant and ask explanation of their observances, etc., and attended her lectures, and the wives of some Fellows have joined the T.S.! At Madura the High Priest greeted her as a reincarnation of Saraswati, quoting and applying a venerable tradition. At Rajahmundy there was a torchlight procession from the river to the bungalow, houses and even trees covered with people and an almost wild excitement prevailing. At the middle of the route all had to dismount from the palanquins and hear an address.

Mrs. Besant spoke repeatedly at the Adyar Anniversary, and afterwards began her northward tour, the same enthusiasm rolling around her upon the route.

CEYLON LETTER

Before this reaches you in the far West, most readers of the PATH may have heard of the visit of Annie Besant and the Countess Wachtmeister to the East. They came to Ceylon during the early part of November and were the guests of Mrs. Marie M. Higgins. The most important event connected with the visit of Mrs. Besant to Ceylon was the ceremony of her laying the foundation stone of the Home for Singhalese Girls on a piece of land donated for the purpose by Mr. Peter de Abrew. Mrs. Higgins with her school girls and a fairly good gathering of ladies and gentlemen, including the wife of the Director of Public Instruction of Ceylon, Mrs. Cull, were present at the Ceremony. A special hymn composed for the occasion by Mrs. Higgins was sung by her girls, and Mrs. Besant laid the stone and spoke a few words invoking the blessings of the Masters for our work. The girls led by Mrs. Higgins and Mrs. Besant then laid each a pretty flower on the stone, and the ceremony was ended. A photograph was taken at the time, which has turned out to be a splendid picture.

Every endeavor is now being made to build the Home. It is to be called the "Annie Besant School and H.P.B. Home". The site is in an admirable locality charmingly situated in the midst of the Bungalows of the *élite* of Colombo. Now that the ground has been secured, we have only to erect thereon the permanent buildings to start a steady center of Theosophical activities in Ceylon, and we need the help of our friends. Mrs. Higgins or Mr. Peter de Abrew will gratefully accept any contributions in aid of the work.

Adjoining the site where Mrs. Besant laid the foundation stone are the grounds belonging to Mr. de Abrew: hereon a temporary building made of mud walls, palm-leafed roof, and floor is now being put up for the Home. Here Mrs. Higgins, her girls, and her assistant teaching staff and workers will live until the permanent building is put up, and continue their very useful work in the Island. You Western readers can form no idea of the ignorance and illiteracy of the people around us, both among men and women. Of course the status of the latter is deplorable. Crime in Ceylon is growing, and, if I mistake not, it has been proved by government statistics that Ceylon, comparatively speaking, has the largest criminal population of the world! Yes! there is much truth in the "spicy breezes" of Ceylon, and that "only man is vile".

S.P.

THE XVIII ANNIVERSARY IN INDIA.

On the 27th, 28th, 29th, and 30th of December, 1893, at the T.S. Headquarters the yearly meeting of the Indian Section was held. Since the change was made respecting General Conventions of the T. S., the Indian meetings are in fact the anniversaries of the Indian Section. They are properly taken advantage of by the President of the T.S. to present to the whole Society, by subsequent publication of his addresses, the reports made to him by the various Sections and the general accounts of the Society. It is not a legislative meeting of the T. S., and hence no legislation is passed by it. The Indian Section meets at the time and legislates for itself, as the other Sections do for their districts. Bertram Keightley appears as General Secretary of that Section, as he was reëlected, though still compelled to be absent in England by reason of the state of health of a relative.

The meeting was notable from the presence of our great orator, worker, friend, and example, Annie Besant, now known to all the Theosophists of the world. Her presence made the meeting one to be remembered by all who were there. She was incessantly occupied, speaking publicly or conversing with members. She represented America as its special delegate, and the General Secretary of this Section has had the honor of having his report to the President read by herself to the meeting. An account of her influence is needless, since we all know that for her to speak is for her hearers to be spell-bound; for not only does eloquence flow from her lips, but truth and sincerity, devotion and spirituality, surround her like an aureole.

In closing his remarks the President said: "I mean to abandon the last lingering thought of retirement and to stop at my post until removed by the hand of death. Annabai (Annie Besant) will in time become to me what H.P.B. was". All will be glad to thus know that he is now firmly determined to abide by the resolution written by William Q. Judge and passed by the American Section in 1892, not to retire nor think of retiring. He then in ending says, "Disciples of the same Master, devoted to the same cause, and now friends who know and trust each other, we may" (he and Annie), "I hope and pray, henceforth resemble in this movement the Aryan god who is dual when looked at from two aspects, but when properly understood is one and indivisible". This is high honor to Annie, as the arguments of *Old Diary Leaves* make H.P.B. a psychic and medium, which Annie is not. As such a sentiment never was uttered by the President about H.P.B., the hoped for comparison elevates Annie to a much higher place in his esteem than ever was held by H.P.B.

A Vernacular Sub-Section has been mooted and is duly mentioned by the President. In connection with this Bros. Jagannathiah and Swaminathiah of Bellary are spoken of with due praise. Of this work our old friend E. T. Sturdy will be secretary. This will be a great help to the Indian work. Countess Wachtmeister settles in India to make a new centre, and Miss Müller does the same. Countess Wachtmeister will probably be at Allahabad and Miss Müller at Bombay. These should be very strong adjuncts to the work.

The defalcation by the late Gopalacharlu is spoken of and lamented. But we cannot agree that caution exercised over those who have large sums of money in control is not a safeguard. Hereafter all money will be in Col. Olcott's name, and regular auditors were appointed at his request to act all the year and periodically look over cash and accounts.

Growth of the T.S. is shown by a table giving 352 branches up to 1893. Total number of live branches is fixed at 322 on December 27th. New American and others would have to be added. Books of the year are twenty-three in number. Donations to the defalcation reimbursement fund are given as 4,722 rupees, 12 annas. The sum taken was 8,649 rupees, 5 annas, thus leaving a deficit of 3,926 rupees, 8 annas. This will soon be covered. Another large remittance was sent from America too late for the report.

Donations and fees from America for the year are roughly 6444.5.11 rupees or $1991.92. Total donations and receipts excluding medal and permanent Funds are 17,080.10.13 rupees or $5277.89, of which 11,000 rupees were usable in the work. The American amount includes 1037.14.2 rupees to the defalcation fund. Thus this Section has given out of the whole total 37¾ per cent,

and toward the reimbursement of the defalcation it gave over $, not counting last remittance.

All the reports made from America, Europe, Buddhist work, and others are very encouraging and show the whole movement to be in an excellent condition. Finally the President announces that he has, after due consultation with the American, European, and Indian General Secretaries who with him compose the council of the T.S., revised the General Constitution, making in respect to the term of office of the President the rule of seven years "in the belief that a satisfactory incumbent will be indefinitely reelected, while an unsatisfactory one should not be immovably fixed in office". This rule has no application to Col. Olcott, who is president for life.

WORLD'S FAIR THEOSOPHICAL CONGRESS FUND.

SECOND SUPPLEMENTAL ACCOUNT.

Surplus reported in February PATH,	$ 80.91
Additional sales of reports, to January 31st,	86.60
Apparent surplus,	$167.51

Expenses of postage, etc., to be deducted when reports are all sold.

USE OF THE SURPLUS.

In February PATH I announced that the surplus would be divided according to the wish of the three Sections. As the Theosophical Meeting at the Midwinter Fair at San Francisco will involve the payment of travel of at least one delegate from the Atlantic Coast or the Middle States, I shall apply the surplus to that purpose, which is in line with the object of the original fund. Of this, notice has been sent to the President, Col. Olcott, in India.

WILLIAM Q. JUDGE,
Vice President T.S.

NEW YORK, *February 15th, 1894.*

THE SUPPORT OF THE T.S.

Our thanks are specially due to A.M.S., Somerville, Mass., this month for almost the entire increase in the fund that can be reported. Some months ago a small group began holding meetings there, and one result is an increase of five members in one of our classes. If all will do as well, the ultimate success of our undertaking will be assured.

I am informed by a correspondent in the east that there are many members of the T.S., even Secretaries of Branches, who know nothing about the Fund, or even of its existence. Will every pledger see to it that no Fellow of his acquaintance remains in ignorance? We want the aid of everyone who desires to help.

My report for the month is as follows:

New pledgers in the ten cents per month class:—A.P., F.W., A.C., B.H., H.W. Total per year, $6.00.

New pledger in the twenty-five cents per month class:—H. J.B. Total per year, $3.00.

Total subscribers previously reported, 75. Pledgers dropped since last report, 2. Pledgers added since last report, 6. Present total, 82. Total value of fund previously reported, $561.55. Amount pledged by new subscribers, $9.00. Gross value of Fund to date, $570.55. Amount to be deducted on account of withdrawals, $10. Net value of Fund to date, $560.55. Decrease since last report, $1.00. I don't want it to occur again!

G.E.H.

247 GREEN ST., DAYTON, O., *February 15, 1894.*

Selflessness is the moral counterpart of the great current of Nature: to swim against that current is selfishness.—*Daily Items.*

OM.

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